

it has been called a "psychological myth." It is this immediate tendency for sensations to associate together that is responsible for the growth of the Mind, and this linking up works according to two laws, called the LAW OF SIMILARITY—for like ideas tend to run together and to recall each other—and the LAW OF CONTIGUITY, when ideas which have occurred together also tend to reappear together in the Mind.

When several sensations fuse together, such as the colour of baby's rattle together with sound and also its size and shape, then these simple sensations have coalesced to form a PERCEPT; so the Percept is two things. It is the object before me and my Mind's view of it—that is, it is the object and the Mind reacting to it; but when the objects I have seen—the rattle, or a musical box or an orange—are removed from my presence, I can, nevertheless, recall or remember them. I can revive a picture or an image of them in my mind—which is a CONCEPT, or an idea. For instance, I can think of and remember many kinds of oranges—tangerine, Jaffa, Spanish, Californian, and so on—so that groups of Percepts form Concepts or ideas, and I can further group ideas or Concepts of things into greater masses and groups. The formation of Concepts or ideas is the beginning of mental development, and is a mark of culture. The more abstract a Concept becomes, naturally the more shadowy and dim are the remembered ideas, and for this reason only the few educated and cultured people can indulge in abstract thought; such, for instance, is implied in the discovery and enunciation of the principle of relativity, the law of gravity or the conservation of energy.

Sometimes Percepts are false, and then they become hallucinations and the basis of delusions. I hear the wind through the key-hole and imagine the Percept to be the voice of God. Sometimes, also, Concepts are false, or a group of Concepts or ideas may become dissociated from their normal relationship, then giving rise to delusions, as we see in conditions of insanity described as paranoia, when a patient may imagine he is the ruler of the universe or the King of Kings, or inventor of the wireless, and demands recognition accordingly.

Sensations from the senses are often very strong in youth, and may become dominating, tyrannical and insistent. The boy must have his sweets and the girl her chocolates. In later life the senses lose their edge. The club *habitué* complains that the *chef* has lost his cunning, that his dishes are not so savoury as they formerly were, whereas the fact is that his sense of smell and taste have become blunted by age.

The external senses often enter into competition with internal ideas, as on occasions when we are deeply engrossed in thought. Then when someone speaks to us we may not hear—or we hear, but do not attend or perceive—as is recorded of the philosopher whose wife was about to present him with an addition to his happiness. The nurse announced, "It's a boy, sir," to which he coolly replied, "Ask him what he wants; I'm busy"; or as with another—a research scholar—engrossed in inferences and meditation, when a messenger rushed in with the alarming news that the house was on fire, but he calmly requested the messenger to convey the news to his wife as he never interfered in domestic affairs.

It is quite possible that religious devotees and martyrs who have suffered for their faith have not fully realised the anguish and pain of their martyrdom owing to the conflict between internal and external sensations.

The human Mind, at birth, is without content, yet it is the most wonderful of all natural phenomena. It only begins to grow when charged with impressions from the senses and the ideas they represent. Eliminate all the acquired contents of the Mind, as we know to occur in

disease, and the Mind goes out. Deprive it of all sense knowledge and the Mind is a blank. We have seen some rich men at sixty, previously accustomed to hard work and retiring from a successful business, with the result that the loss of all the accustomed environment stimuli to the brain has brought on a nervous breakdown and they have become demented. Thus it is that sensations from the senses are the ultimate units out of which the mental content, viz.: feeling, intellect and will (and character) are built up. These are the three constituents of the Mind, and the first lesson we learn is that it is most necessary to feed the Mind by cultivating the senses; we must be accurate and precise in forming our Percepts, in making our Concepts wider and ever larger and more comprehensive—*i.e.*, add to our stock of knowledge, and this quietly, dispassionately, and with full self-confidence, but it takes trouble, and, as Carlyle said, "Genius is the capacity for taking trouble." We could never swim without many efforts, and so with the Mind, continue to exercise it; it will serve you well if you take trouble with it.

Our next step is to appreciate the fact that sensations are always attended either with a feeling of pleasure or the reverse. When sensations are pleasant we wish to continue them, and naturally the reverse if they are not. The fact that Feeling is always associated with sensation is an important factor in conduct, for we are always guided by the feeling, *i.e.*, the attitude of pleasure or pain. Feeling, in Psychology, is always used in the singular; it has nothing to do with the popular application of feelings. Feeling is the state of mind produced in us by an object (a Percept, Concept, or idea), and Feeling is ultimate and unanalyzable. It naturally takes two forms, viz., those mentioned as pleasure or pain. Every human being attempts to pursue Pleasure or Happiness, *i.e.*, to accumulate things agreeable and ward off their opposite.

It is a fundamental maxim in Psychology that all pleasurable states favour and go with an increase in the vital functions, *i.e.*, pleasurable states are an aid to health, and we should therefore try to cultivate them—cultivate cheerfulness, happiness, and gladness, and avoid gloom, depression, and dullness. Don't be morose. Fear is the most paralyzing of all the emotions, and is the cause of nearly all the neuroses. Avoid anger and fear. The educated and the cultured give way to neither. "Fearless Minds climb soonest into Crowns" ("Henry VI," Part III). William James said, "An idea is half an act," and if you assume an attitude you are half-way to reaching it. If I think of catching the train I begin to run to the station. If I think of the Wards, I am on the way there. If I think of a hard task, I already begin to tackle it. The way to be courageous is to assume the attitude of courage. Hold your head up and high, keep your shoulders square, and press your neck against the back of your collar. Be convinced of your strength and then count your blessings. If you do so, the balance of the account will be well in your favour, and you are bound to succeed.

(To be concluded.)

It will be remembered by those who attended the lectures on Encephalitis Lethargica recently given at the British College of Nurses by Dr. Worster Drought, that he mentioned Banisterine as a new substance, which was said to have a profound effect on this disease. Recently it has been stated by Professor L. Lewin and Professor P. Schuster, before the Berlin Medical Society, that this drug is rarer than radium, and only 1.2 grammes of it are available at present. It is considered to be a cure against paralysis caused by organic brain disease, and is obtained from a plant from which the Ecuador Indians prepare their liquor.

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